

## Notes and Comments.

**Encouraging.** Honest temperance people will find encouragement in the following item which we take from the *Religious Telescope*:

Conscientious enemies of the saloon will rejoice to learn that it recently received a hard blow in Iowa at the hands of the District Court at Des Moines, as follows: A saloon keeper was enjoined from continuing the operation of his place because a property owner within fifty feet objected. When he opened his saloon a year ago he had the consent of all property owners within the limits required by law. One of them afterward changed his mind and asked for an injunction. The case was contested and the court held that the saloon man had no protection against such a contingency as the conversion of the property holder to the temperance side. The saloon keeper held a long lease of his room, and had his liquor tax paid in advance, both of which he will lose on account of the court's decision. Several other cases of the same kind will be commenced at once, property owners in the business part of town being of the opinion that the saloon hurts their property and business. The present case will be taken to the Supreme Court. Meantime the victory is on the side of morality and decency.

**Long Sermons.** In these days when all things are done in a hurry, the preacher is expected to crowd as much into a half hour discourse as was formerly contained in a two hours' speech. It is the worry of the preacher how he may crowd enough thought into a sermon which must be delivered in at least thirty minutes. The length of a sermon, however depends very much upon the quality of the matter it contains. Some sermons are long at twenty minutes, others are short at one hour. Let the preacher consider these matters. He will find food for thought in these words from an *Exchange*:

The question of the length of sermons continues to receive attention. There are few, if any, people who like long sermons, unless those who preach them may be counted as liking them. Hugh Price Hughes, the eminent Wesleyan preacher of London, is reported to be strenuously opposed to long sermons except from men who can make them as broad, and deep, and high as they are long. Come to think about it, since we saw that statement, about all the sermons the writer ever heard that were too long were so because they lacked this proportion. A sermon an hour long without a point or a thought in it, just a harangue, would be too long if only five minutes were required for its delivery. The evidence is not wanting to prove that nearly all great sermons—sermons with breadth, depth, and height, are short, and that the sermons which do not possess these qualities are long—too long for all there is in them. The best sermons are those that are packed full of the nourishing meat of the Gospel. Such sermons the people relish. Those who preach them do not make them too long.

**A Chance to Win a Prize.** The boys and girls who are anxious to win a handsome prize will find an excellent opportunity in the following by Miss Francis E. Willard:

She says: "We ought to make a special crusade against this habit of forever having something between one's jaws. It is most grievous to observe at a steamer landing, or a railway station, every youth and maiden uselessly using the levers of the jaw upon some mouth-filling lump

that the stomach wishes to see about as much as a busy reformer desires to welcome a curiosity-hunting gossip. Is there no remedy? Can we not invent some form of disgust? Is it impossible to rouse a wholesome pride? Can we not, by an electrical contrivance illustrate the loss of power? Or, if this jaw-working must continue, might we not utilize it as a motor for a hand printing press, or sewing machine, or other witty invention? I hereby offer a prize to any young American who has not passed beyond his or her teens, who will prepare for us a thesis, involving any or all the points which I have herein tried to make, and as many more as their ingenious minds may bring to light."

**As Others See Us.** Perhaps our readers will be interested to know what report of our Conference is given by the leading religious and denominational papers of the country. The following is from the *Christian Advocate* of New York. It gives our denominational name as Progressive Tunkers, instead of Brethren as it really is. It also fails to mention the fact that \$1700 were raised for the Chicago Mission:

The National Conference of the Brethren Church (or Progressive Tunkers) was held at Eagle Lake, Ind., at the end of August and the beginning of September. J. C. Mackey was chosen moderator. The Book and Tract Committee reported its total assets as \$2,131 and its liabilities as \$1,591, with \$5,105 of business done. On its recommendation, it was succeeded by the Brethren Publication Board of five members, of which the editors of the denominational literature shall be members ex officio, one member to give way to a successor each year, in alternation; the board to publish annual reports. A convention of the King's Children and Young People's Societies was instituted to be held separate from the General National Convention, but at the same time. A plan of cooperation of the Mission Boards with the National Board was decided upon. A board was appointed to be the legal custodian of all funds raised or to be raised for the purpose of establishing a children's and old folks' home. The Conference committed itself unequivocally to the principles of temperance, opposition to the liquor traffic, and abstinence from narcotic weeds, which it declared to be the godly duty of every Christian. The District Conferences were urged to take necessary steps to a better supervision of the weak churches within their districts, and the question was submitted to them whether they favor district or national supervision. A national Sunday-school secretary was appointed, who shall collect statistics and in every way further Sunday-school cause. Steps were taken to begin a mission in Chicago. A course of missionary reading and the organization of circles to promote it were provided for. Further measures were adopted in the interest of the payment of the indebtedness of Ashland College. The national executive was asked to use his power in behalf of the Armenians.

## Queries and Answers.

No. 1. What is the meaning of Luke 7:28.—Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

The Lord has had great prophets. Turn back to the Old Testament and read of the noble men whose virtues have graced this

sin-cursed earth, men of whom the world was not worthy. Moses, Elijah, Elisha, Samuel, Isaiah, Jeremiah and a host of others. These were great men in their day and generation. The influence of their holy lives has come down through the centuries, and is felt among men even now, wherever the blessed Word is read and known. But great as were these men, none were greater than John the Baptist. And yet the Savior declares that the *least* in the kingdom of God is greater than he, or as in the *R. V.*, "Yet he that is but little in the kingdom of God is greater than he." How can this be? The meaning seems to be this: The least in the kingdom of God, in the kingdom by Jesus Christ, enjoys privileges far greater than those who lived under the old dispensation. It is a greater thing to be born of water and of the Spirit and be a child of God, since the Resurrection, the Ascension, the Day of Pentecost, the baptism of the Holy Spirit, than to have been God's greatest prophet under the old dispensation. We enjoy more light and liberty under the special reign of the Holy Spirit, than did God's greatest prophets. Salvation, blessed salvation, "of which the prophets have inquired and searched diligently," "which things the angels desire to look into,"—in *this* sense the least in God's kingdom is greater than the greatest prophet. But here is also a word of warning, for our *responsibilities* are as great as our privileges.

## Sisters' S. C. E.

### S. S. O. E. PROGRAM FOR NOVEMBER.

"Praise God from whom all blessings flow," etc., by all.

Responsive reading,—Ps. 19.

Song—"All hail the power of Jesus' name."

Prayer,—First silent, then audible.

Still kneeling, let all sing, "Jesus lover of my soul."

Scripture lesson,—Ps. 91.

Song.

Roll call and reports.

Subject for the evening,—"Precious Promises."

1. "Precious promise, God hath given  
To the weary passer-by,  
On the way from earth to heaven,  
I will guide thee with mine eye."

Psalms 32:8, "I will instruct thee and teach thee in the way thou shalt go. I will guide thee with mine eye." John 16:13.

2. "There's a promise, O how precious,  
For the sin stained soul to know,  
Pouring o'er his guilt and vileness,  
Cleansing with its crimson flow,  
Though their sins they be as scarlet  
I will make them white like snow."